

How Do We Know Jesus is the Promised Messiah? (Part I)

John 1:40-41: *40 One of the two who heard John speak and followed him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon and said to him, We have found the Messiah (which translated means Christ).*



Christians differ on a lot of things and sometimes these differences can be troublesome. The basics that we all agree on are centered in Jesus. We believe he died for our sins and we believe he came to give his truest followers the opportunity to be in heaven with him. We also believe he is the Messiah. As a matter of fact, we look at the Old Testament prophecies and we have a hard time comprehending why those of the Jewish faith aren't able to recognize his Messiahship. It seems obvious! Obvious until we realize a few startling scriptural facts. First, the label "Messiah" is only

used twice in the Old Testament. As a matter of fact, it is only used twice in the New Testament as well. This means that what we see as overtly obvious, may in fact be more hidden than we ever thought. So, what do we do now?

It might be surprising that such an important and comprehensive core teaching could be based on a word that appears only four times in our English Bible.

A broad-based view of Messiah and Scripture would of necessity include sincere reasoning from a Jewish perspective explaining why they cannot accept Jesus as Messiah. We will respectfully and appreciatively reference and excerpt the following post to help us get a Jewish perspective:

(Source: jewsforjudaism.org) What is the Jewish concept of the Messiah, is there such a concept in place? If so, what would be the Jewish response to Christian claims regarding the Messiah? Let us find out in this post.

The post begins by establishing the fact that there are many "Messiahs" in the Bible, and we agree! But first, let's put the word in its appropriate context:

Messiah: Strong's Exhaustive Concordance #4899 *mashiyach*; from #4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah

The King James Version translates this word as "anointed" 37 times, "Messiah" 2 times

Brown-Driver-Briggs Hebrew and English Lexicon:

1) anointed, anointed one 1a) of the Messiah,
Messianic prince 1b) of the king of Israel 1c) of the high priest of Israel
1d) of Cyrus 1e) of the patriarchs as anointed kings

The first time it is used, the word is translated as *anointed*, referring to the Levitical priesthood:

Leviticus 4:3: (KJV) *If the priest that is **anointed** <4899> do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.*

The same word was used by David to describe King Saul:

1 Samuel 24:6: (KJV) *And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's **anointed** <4899>, to stretch forth mine hand against him, seeing he is the **anointed** <4899> of the LORD.*

Even though David had already been anointed as the future king by the prophet Samuel, David was so respectful of Saul's anointing that he did not want to do anything to hasten his own taking of the throne because it wasn't God's timing yet. David was emphatic about not damaging the Lord's anointed.

Anointing was a significant sign to the Jews.

This next verse describes David himself:

2 Samuel 22:51: (KJV) *He is the tower of salvation for his king: and sheweth mercy to His **anointed** <4899>, unto David, and to his seed for evermore.*

Here is a surprising use of the word:

Isaiah 45:1: (KJV) *Thus saith the Lord to His **anointed** <4899>, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;*

Even the Persian Emperor, Cyrus the Great, is described as the Lord's *anointed*, the only non-Jew identified as such. Because of his decree to rebuild the Temple in Jerusalem, Cyrus was put into this special category by the Lord, making the decree sacred because the Temple was sacred.

Here are the only two Old Testament uses for *Messiah*:

Daniel 9:25-26: (KJV) *25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the **Messiah** <4899> the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall **Messiah** <4899> be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*



The Old Testament uses the Hebrew word for "Messiah" in a broad way. Its meaning focuses on any who were anointed, who were set apart specifically to do God's work.

While this may be surprising, it teaches us an important lesson about how God works with humanity.

If God sets someone apart to represent Him, there are no varying levels to this service.

You are either set apart or you are not!

What about the New Testament?

Messiah: Strong's Exhaustive Concordance #3323 *Messias*; of Hebrew origin [#4899]; the *Messias* (i.e. *Mashiach*), or Christ

The King James Version translates this word as “Messias” 2 times

Thayer's Greek-English Lexicon: *Messias* = “anointed,” the Greek form of *Messiah*



This word is only used twice in the New Testament:

1. **John 1:41:** *He (Andrew) found first his own brother Simon and said to him, We have found the **Messiah** <3323> (which translated means **Christ** <5547>).*

In the second use, a Samaritan woman thinks Jesus is a prophet because he just called her out on having had five husbands and was now living with a sixth man she wasn't married to. He tells her a time is coming when God will be worshiped in spirit and in truth.

Here is her reply in speaking of this future time:

2. **John 4:25:** *The woman said to him, I know that **Messiah** <3323> is coming (he who is called **Christ** <5547>); when that one comes, he will declare all things to us.*

She didn't exactly understand what Jesus was saying but had the expectation that at some point in the future, it would all be explained. If this idea of *Messiah* is so obscure, where did she get this idea from? Hold that thought because we'll discuss it in the next segment.

Christ is in the parentheses after both of these verses. In both cases, this leads us to the New Testament focus on what or who is meant by “anointed.”

Christ: Strong's Exhaustive Concordance #5547 *Christos*; anointed, i.e. the *Messiah*, an epithet of Jesus

The King James Version translates this word as “Christ” 569 times

Thayer's Greek-English Lexicon: *Christ* = “anointed”

1) Christ was the *Messiah*, the son of God 2) anointed

This Greek word is always translated *Christ* or *the Christ*. There are very few words in the New Testament that are only translated into English one way. (The word *faith*, for example, is only translated as *faith*.)

Here is one example that goes beyond Jesus himself:

1 Corinthians 12:26-27: *26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. 27 Now you are **Christ's** <5547> body, and individually members of it.*

This is where we get the idea of being part of the “body” of Christ. *Anointed* refers to a very high, specific perspective in both Testaments, but the translation of that word as *Messiah* does not appear often.



The New Testament has a far clearer focus on just who God is setting apart for His holy purposes. Why? The Old Testament was a journey about finding God from the introduction of original sin. Doing God's will and keeping the Law were the focuses, and those whom God set apart for His holy work were the tools.

The New Testament is all about Jesus as the focus and the tool for bringing righteousness back to humanity.

We're just starting and there's already a lot to digest. Realizing *Messiah* was not always on everyone's Old Testament lips is an eyeopener!

If everyone was NOT waiting for their Messiah to come, then what were they waiting for?

Here is where it gets interesting. We are not implying that Israel was not looking for deliverance. On the other hand, as we shall now see, they were not only well aware of a coming deliverance, it was continually yet subtly spoken of. Our main point up so far is that "Messiah" was not the way they framed their deliverance.

We are trying to see this from a Jewish perspective versus a Christian perspective. As Christians, we look at the New Testament first, then look back to see how it all fits together. However, the Jewish perspective starts and ends with the Old Testament.



Rick

This particular study was really eye-opening for me because it helped me understand Jewish thinking and to have a much deeper respect for it.

Let's establish the descriptions of "Messiah" that don't use the label "Messiah." We will go over just a few.

The very first description is of deep importance and came right at the beginning, when the fundamental need for deliverance became obvious:

Genesis 3:14-15: (After Adam and Eve sinned in the Garden of Eden) ¹⁴ The LORD God said to the serpent, Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly you will go, and dust you will eat all the days of your life; ¹⁵ And I will put enmity (meaning hostility or hatred) between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.



God is telling Adam and Eve that He has the solution already in place for deliverance. Eve's offspring would be bruised on the heel by the serpent (who we understand is Satan), but that seed would deliver a fatal blow. This is the first sign of hope, the first inkling of a deliverance. This was a basis for the *anointed*, the one who was to do this work.

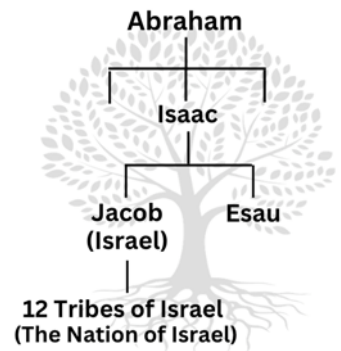
Here is the great veiled promise of God to right the wrongs of disloyalty right at the beginning. There will be a battle, but the seed of the woman will strike the death blow to Satan. This gives a very specific sense of "Messiah."

Descriptive Qualities of the Messiah: A fighter for and defender of God's way, with the authority to represent God and the strength to be victorious.

This is the first fundamental quality as we build the picture of what Messiah encompasses.

Moving further downstream in time, Abraham had Isaac, Isaac had Jacob. Jacob had 12 sons who would become the nation of Israel. Jacob was dying and gave a blessing to each of his sons.

In his final blessing upon his son Judah, Jacob began by describing him as a warrior and a lion.



He ends with the following:

Genesis 49:10: *The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples.*

Shiloh was a town in the tribe of Ephraim, and the Ark of the Covenant was there for a time. But this isn't referring to a place.

Until Shiloh comes is a bit difficult to understand. The likely Aramaic meaning is "until he comes whose the scepter is." The one who has authority, the one to whom the scepter belongs, will come. Until then, it will stay with Judah.

Descriptive Qualities of the Messiah: With a scepter showing the right to rule and a ruler's staff in Hebrew meaning "lawgiver," we think of words like royal, authoritative lawgiver, deserving ruler, profoundly respected.

Another prophecy regarding Israel suffering consequences for their sins, and yet it has one line of GREAT hope which verifies *Shiloh*:

Ezekiel 21:27: (KJV) *I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.*

(Source: Ellicott's Commentary for English Readers) until he come whose right it is - generally acknowledged as a reference to Genesis 49:10, "Until Shiloh comes."

(Source: Cambridge Bible for Schools and Colleges Commentary) It might be *shelloh* meaning 'whose'; not Shiloh as a proper name.


When we have a scripture that seems difficult, we go to other scriptures to find ways to balance and understand—not what we would like it to be—but what the Scriptures tell us it should be.

Our next example is after Israel became a nation. Moses is before the people explaining many aspects of the Law and how they are to live.

Moses then tells them:

Deuteronomy 18:15-19: *15 The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. 16 This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die. 17 The LORD said to me, They have spoken well. 18 I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 19 It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.*

These are important verses to get into the mindset of what these ancient peoples expected.

 **How would the Samaritan woman we mentioned earlier have been in expectation of a Messiah if the concept was so obscure?**


 The Samaritans believed in just the Torah—the first five books of the Bible—and their version of the book of Joshua.

Because of these texts in Deuteronomy, it is thought that rather than a king, the Samaritans were looking for a restorer, prophet and teacher like Moses. Culturally, she would have been aware of this theology, and that explains why she was expecting someone who would explain all things to them.

The “Messiah” has all these different aspects to him. By going through these several scriptures, we begin to assemble the whole picture instead of focusing on just one piece.

Descriptive Qualities of the Messiah: A deliverer like Moses, a prophet, one who speaks God’s own words and represents God’s own will. Even the Samaritans were in expectation of Messiah as a prophet and teacher who would bring God’s knowledge.

 **Why the reference to Mount Horeb?**

 Mount Horeb was where Israel was originally given the Law and where Moses demonstrated his position as leader and mediator. A mediator stands between two opposing sides.



There was a physical demonstration of Moses mediating, even though that word was not specifically used. He mediated between God and Israel:

Exodus 20:18-21: *18 All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled*

and stood at a distance. 19 Then they said to Moses, Speak to us yourself and we will listen; but let not God speak to us, or we will die. 20 Moses said to the people, Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin. 21 So the people stood at a distance, while Moses approached the thick cloud where God was.

Mount Horeb is also where the burning bush made the ground holy and where Moses struck water from the rock. It is also called Mount Sinai.

The people told Moses that he could go over closer to the mountain, but they were not going! Moses knows God is with them, and he physically places himself between God and the people of Israel. It is a beautiful picture!

Descriptive Qualities of the Messiah: A leader and a mediator between God and the people.

Adding to our picture, the description of Messiah includes the deliverer, leader, mediator, fighter, king, lawgiver—all of these pieces and more. This is part of the Jewish perspective. Messiah is more than just one word and encompasses a broad base of qualities in this one person.

(Source: jewsforjudaism.org) Where does the Jewish concept of Messiah come from? One of the central themes of biblical prophecy is the promise of a future age of perfection characterized by universal peace and recognition of G-d... Many of these prophetic passages speak of a descendant of King David who will rule Israel during the age of perfection.

Writing "G-d" instead of God is believed by many Jews to be a sign of respect. The custom comes from an interpretation of the commandment in Deuteronomy 12:3-4 regarding the destruction of pagan altars... "we should not erase or destroy God's name and should avoid writing it."

Just as there are differing views among Christians about most things, including Messiah, the Jewish denominations like Orthodox, Hasidic, Conservative, Reform and others—all have differing views of the concept of Messiah.

Here is a paraphrase from Wikipedia:

...the coming of the Messiah will be associated with a specific series of events, including:

- ✧ the return of Jews to their homeland
- ✧ the rebuilding of The Temple that was destroyed in 70AD
- ✧ a Messianic Age of peace and understanding during which the knowledge of God fills the earth.

Since none of these events occurred during the lifetime of Jesus, he is not the Messiah they have been waiting for. Isn't it interesting how we just discussed these prophetic signs in our last Episode #1311 as they relate to Israel, and we are in complete agreement that they will be fulfilled!

The Jewish perspective looks for Messiah to be a king during a world of perfection and God's power. It is thrilling because they are right! But we do not believe this precluded Jesus from being the Messiah.

Again, we're looking for Messiah without saying the word "Messiah."



In our next context, God spoke through the prophet Jeremiah to the evil kings of Judah. In **Jeremiah 22:30**, He said none of the children of Jehoiachin would ever sit on the throne of David to rule in Judah. Jehoiachin was the last king of David's line in Judah (**1 Chronicles 3:15-20**) and none of his seven sons were king.

Jeremiah 23:5-6: *5 Behold, the days are coming, declares the LORD, When I will raise up for David a righteous branch; and he will reign as king and act wisely and do justice and righteousness in the land. 6 In his days Judah will be saved, and Israel will dwell securely; and this is his name by which he will be called, The Lord our righteousness.*

God promises there will be a *righteous branch* from David.

The Life Application Study Bible comments: "Jeremiah contrasted the present corrupt leaders with the coming Messiah, the perfect king, who would come from David's line to reign over Israel. The king is called a *righteous branch* because he will sprout up from the stump of David's fallen dynasty."

Isaiah 11:1 (ESV) **supports this with** *There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit.*

According to **Daniel 7:14**, it is a kingdom that will not be destroyed.

Also see: Zechariah 6:12-13: *12 Then say to him, Thus says the LORD of hosts, Behold, a man whose name is Branch, for he will branch out from where he is; and he will build the temple of the LORD. 13 Yes, it is he who will build the temple of the LORD, and he who will bear the honor and sit and rule on his throne. Thus, he will be a priest on his throne, and the counsel of peace will be between the two offices. Jesus will fulfill the roles of both king and priest.*

Israel will accept Messiah's rulership as sent from God and will permanently dwell in the land:

Ezekiel 37:24-25: *24 My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them. 25 They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, forever; and David My servant will be their prince forever.*

These two of many prophecies show Messiah in a strong kingship role in the future when it will be obvious as to what is happening. While still a future fulfillment, it is evident these prophecies have to do with Messiah himself.

Descriptive Qualities of the Messiah: A king from the line of David, wise, just and righteous. He will protect like a shepherd and guide his flock to walk in and observe God's own statutes.

It is fascinating and revealing to see how the king and deliverer Messiah is so well described without even using the word.

The Jewish perspective on Messiah is inspiring. So, why will they not accept Jesus as what we see as the obvious fulfillment of these prophecies?

There are several reasons, and here we will respectfully treat some of them. As we approach these issues, let's focus on fully defining the Messiah so we can comprehensively appreciate how our belief in Jesus being that Messiah shines through. Here we will begin to harmonize the Old Testament prophecies with their New Testament fulfillments.

There was a warning in ancient times of false messiahs:

Mark 13:21-22: (NIV) *21 At that time if anyone says to you, Look, here is the Messiah! or, Look, there he is! — do not believe it. 22 For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, even the elect.*

From the Jewish perspective, they are just rejecting another false messiah.



On a video by a Rabbi Bentzion Kravitz at jewsforjudaism.org, he was explaining why they don't see Messiah referenced in the Old Testament. He told a story as an illustration: A person goes into the forest and he sees ten trees with an arrow right in the bullseye. He can't believe anybody could be that accurate! He finds the person who shot the arrows and asks him how he can do such an amazing thing. The man said, "It's simple. I first shoot the arrow into the tree, and then I draw the target around the arrow."

The rabbi likened this to Christians taking scriptures out of context that even remotely seem to reference Jesus and then rubber-stamping them as messianic prophecies.

In other words, you have to already start with a belief in Jesus as the Messiah in order to go back and find him in Old Testament scriptures after the fact.

This perspective says Christians have the advantage of looking back and pulling out pieces of Scripture to fit wherever they want them to fit. But we know this is absolutely not what happened, because there are too many pieces and details that are deep and interlocked. They couldn't have all happened by chance.

Another area of challenge is the lineage of Jesus.

The lineage of Joseph is found in Matthew 1, and Mary's lineage is in Luke 3. According to the Jewish Bible, the Messiah must be a descendent of King David, and we agree. The lineage of Jesus can be a very detailed, debated and scholarly discussion. We are only going to touch the surface here on some points.

One quick point: we acknowledge the Luke genealogy never actually names Mary, but because the two lists are very different, and for other technical reasons we won't go into here, it is assumed to be Mary's line.

Here are some of the challenges Jewish reasoning points out:

- ✧ Although the New Testament traces the genealogy of Mary's husband, Joseph, back to David, Jesus resulted from a virgin birth so Joseph was not his biological father (**Matthew 1:18-23**). Christians say Joseph adopted Jesus and passed on his genealogy via adoption. The Jewish argument is: **Joseph could NOT qualify as a legitimate lineage as there is no legitimate biblical basis for passing on a tribal line through adoption.**
- ✧ In addition, the Jewish argument has two main problems with Mary's lineage given in Luke:
 1. **It isn't legitimate because tribal affiliation only goes through fathers, not mothers.**

Evidence of that can be found here:

Numbers 1:18: *And they assembled all the congregation together on the first of the second month. Then they registered by ancestry in their families, by their fathers' households, according to the number of names, from twenty years old and upward, head by head.*

2. **The throne was promised to go through David's son, Solomon, yet Mary's lineage given in Luke goes through one of David's other sons, Nathan.**

1 Chronicles 22:9-10: *9 Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. 10 He shall build a house for My name, and he shall be My son and I will be his Father; and I will establish the throne of his kingdom over Israel forever.*

In summary, we have to deal with three significant objections:

- **Joseph and the adoption problem.**
- **Mary's lineage not being legitimate because she is a woman.**
- **Mary's lineage going through Nathan rather than Solomon.**

Regarding Joseph and adoption: A primary functional reason for Joseph's lineage was to show where he came from, that he was of the tribe of Judah. His adoptive fatherhood is not an issue because Joseph was NOT the father of Jesus. God Himself was his Father. The next point verifies why Joseph's adoptive fatherhood is not a problem.

Mary's issue with tribal lineage going through the father: This IS an issue according to the Old Testament Law.



Resolution from the Scriptures: God plainly declared at the very beginning that the “Messiah” was to be recognized as *the seed of the woman*, not the man. (Remember, **Genesis 3:15** was the first evidence of deliverance, the Messiah.) Why did God promise this? Because God knew He would be the Father! God announced that the Messiah would come through the seed of the woman long before the Law was in place that the Messiah would come through the woman.

This is amazing! It's easy to miss but thrilling to see the connection!

Genesis 3:15: *And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.*

As further evidence, note how Mary's lineage in Luke extends all the way back to Adam and the Garden of Eden, where the promise that Eve's seed would crush the head of the serpent was given. Joseph's genealogy in Matthew goes back to Abraham and then through David. Jesus was the promised seed in the Abrahamic Covenant through whom all the nations of the earth would be blessed.

Mary not being a descendant of Solomon, to whom was promised the throne forever: How can we resolve this? If Mary does not come through the seed of Solomon, then Jesus doesn't either. How could Jesus possibly be the one?



Resolution from the Scriptures: Always check the broader context of scriptural statements to know the whole truth.

1 Chronicles 28:5-7,9: *5 Of all my (David's) sons...He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. 6 He said to me, Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a Father to him. 7 I will establish his kingdom forever...*

If we stop reading here, it does seem like Messiah's lineage must come through Solomon. But keep reading!

...7 I will establish his kingdom forever

if he resolutely performs My commandments and My ordinances, as is done now. *9 As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.*

The lineage of the king would be lost if God was forsaken.

We know how incredibly disobedient Solomon was by bringing idolatry into the sacredness of Israel, polluting their worship. So, he was rejected.

The lineage issue was conditional on Solomon following God. Otherwise, he would lose that incredible privilege of the Messiah coming through his line. Mary's lineage going through Nathan rather than Solomon was not only appropriate, it was necessary.

It is easy to misunderstand Scripture unless we search for a broader perspective by searching for other scriptures on the same topic. In this last example, just reading **2 Samuel 7:14** and **1 Chronicles 17:11-14, 22:9-10, 28:4-6** would not have provided the complete answer.

Descriptive Qualities of the Messiah: Jesus DOES line up with the necessary lineage and qualifications according to the Law and God's own words. As we go deeper into the details, we can see the intricacies of how God's plan unfolds.

(Source: jewsforjudaism.org): The claim that Jesus will fulfill the Messianic prophecies when he returns does not give him any credibility for his "first" coming. The Bible never speaks about the Messiah returning after an initial appearance. The "second coming" theory is a desperate attempt to explain away Jesus' failure.

By calling it a "theory," it's saying Christians are misinterpreting or rewriting scriptures because Jesus failed to fulfill the prophecies of the Torah (the first five books of the Bible) when he came the first time. It's like we say he was the Messiah but needs more time to do what he was supposed to do the first time around.

IMPORTANT POINT

But they didn't realize Jesus was first to be the slain "Lamb" and then the conquering "Lion" of **Revelation 5:5-6**. Messiah is described first as a suffering servant who would be rejected and killed.

That was the first advent. But the Bible does speak of his return.

The verses in Revelation are from the New Testament, which the Jews do not believe in. But here's something they do believe in—remember the only two scriptures in the Old Testament where the word was translated *Messiah* appeared in Daniel 9? Let's take a look at those scriptures again because they give us an important perspective.

Messiah would be cut off:

Daniel 9:25-26: (KJV) 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the *Messiah <4899>* the prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall *Messiah <4899>* be cut off; but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

These verses show us the destruction of Jerusalem and the Temple by Rome. Messiah was cut off, meaning he died. This contradicts what the Jews were looking for in Messiah. The signs of Messiah they were looking for are yet future. Jesus' claim to Messiah wasn't a failure because he died; it was a success because he fulfilled prophecy!

There's a lot of detail in this particular "Prophecy of 70 Weeks" in Daniel 9.

More in the Bonus Material.

Messiah was NOT promised to come in the midst of universal peace and security and this Daniel 9 prophecy agrees, even though there are many scriptures that promise such a time of peace in God's future kingdom such as: **Isaiah 2:1-4; Zephaniah 3:9; Hosea 2:20-22; Amos 9:13-15; Isaiah 32:15-18, 60:15-18; Micah 4:1-4; Zechariah 8:23, 14:9; Jeremiah 31:33-34.**



Coming up in
Part II

The key point of the Daniel verse is the Messiah WILL be cut off, meaning he dies. In Part II, we will explore this further.

The Old Testament DOES indicate Messiah dies before various events are completed. There is more to the picture.



This Daniel prophecy indicates that Messiah would come, be cut off and then the city and sanctuary would be destroyed.

AD 70 not only fulfilled this, but Jesus also graphically prophesied this as well as his being "cut off."
The foundation for seeing how Jesus fulfills Messiah's descriptions is being laid out.

The foundation is not only laid out, it is impressive! This is a good lesson for us. When we are presented with issues and contradictory perspectives, we simply need to go back to God's word and verify.

**There are so many details and descriptions about Messiah and his work.
How can we directly see how Jesus' own life fulfilled them?**

This is actually a massive undertaking as there are SO MANY prophetic applications that fit his life. We will begin to list many seemingly small but significant prophecies and fulfillments. In light of all we have thus far covered, we need to ask ourselves if all of these things could simply be coincidence, or if they show God's plan unfolding.

**Julie's
Thought**

Without the faithful ones in the New Testament pointing specifically us back to passages in the Old Testament and telling us things like, *Remember when "this" was said by David? Well, there was a bigger, hidden prophetic meaning that was meant to point to Jesus*, it would be very difficult to see the clues. This study has made me more thankful than ever to have the blessing of the New Testament to shine a light on the Old to see how God's plan fits together.

It is impressive and inspiring when we look at the Scriptures and let them show us how they fit together. We will go through several prophecies and fulfillments that show the Messiah foretold in the Old Testament as fulfilled by Jesus in the New Testament.

Jesus born of a virgin—here's the original prophecy:

Isaiah 7:14: *Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call his name Immanuel.*

(Source: Biblical Commentary by Albert Barnes) The name is designed to denote that God would be with the nation as its protector, and the birth of this child would be a sign or pledge of it.



The prophecy fulfilled:

Luke 1:26-31: *26 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, 27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. 28 And coming in, he said to her, Greetings, favored one! The Lord is with you. 29 But she was very perplexed at this statement, and kept pondering what kind of salutation this was. 30 The angel said to her, Do not be afraid, Mary; for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall name him Jesus.*

The name “Jesus” means “Jehovah is salvation” (Greek-English Lexicon).
Immanuel essentially means “God is with us.”



The Messiah's introduction—Jesus preceded by a forerunner:

Malachi 3:1: *Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming, says the LORD of hosts.*



The prophecy fulfilled:

Luke 7:24,27: *24 When the messengers of John had left, he began to speak to the crowds about John, What did you go out into the wilderness to see? A reed shaken by the wind?... 27 This is the one about whom it is written, Behold, I will send my messenger ahead of you, who will prepare your way before you.*

Jesus himself links us back to Malachi, showing us its deeper meaning that John the Baptist would prepare the way for Jesus. Again, an Old Testament statement and a New Testament fulfillment. Some may say Jesus knew the Old Testament prophecy and applied it to John and himself. Well, maybe that can be said for one prophecy, but what about two, or three, or 254? This gets bigger and bigger!

Jesus declared to be the son of God:

Psalms 2:7-8: *7 I will surely tell of the decree of the LORD: He said to me, you are My son, today I have begotten you. 8 Ask of Me, and I will surely give the nations as your inheritance, and the very ends of the earth as your possession.*



The prophecy fulfilled:

Matthew 3:16-17: *16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the spirit of God descending as a dove and lighting on him, 17 and behold, a voice out of the heavens said, This is My beloved son, in whom I am well-pleased.*



At the age of 30, (and not before) Jesus received God's holy spirit - and the evidence came out in all the miracles he performed.

Jesus the teacher specifically preaching in Galilee:

Isaiah 9:1-2: *1 But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other of Jordan, Galilee of the Gentiles. 2 The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.*

(Source: Brown-Driver-Briggs Hebrew and English Lexicon) “Galilee” literally means a circle. In this case it was a circuit, a district. It was a territory in Naphtali largely occupied by heathen; a circuit of towns.

(Source: Ellicott’s Commentary for English Readers) Galilee was applied to the border-lands of the Phoenician frontier of the northern kingdom, inhabited by a mixed population, and therefore known as ‘Galilee of the Gentiles’ referenced in Matthew 4:15-16.

According to Bible commentaries, the literal context likely had to do with Assyrian invasions and the defeat of Assyrian armies. We’re not saying these scriptures didn’t have a literal fulfilment that can teach us many lessons. But a literal fulfillment does not preclude either a secondary or a deeper, spiritual fulfillment that can teach us even more.



The prophecy fulfilled that Galilee would be a central place for the unfolding of Jesus’ message:

Matthew 4:12-17: *12 Now when Jesus heard that John had been taken into custody, he withdrew into Galilee; 13 and leaving Nazareth, he came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14 This was to fulfill what was spoken through Isaiah the prophet (he goes on to quote Isaiah 9:1-2 we just read.) 15 The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles - 16 The people who were sitting in darkness saw a great light, and those who were sitting in the land and shadow of death, upon them a light dawned. 17 From that time Jesus began to preach and say, Repent, for the kingdom of heaven is at hand.*

Matthew verifies Jesus preaching in Galilee and settling in the region of Zebulun and Naphtali. Matthew was one of the 12 Apostles and wrote his Gospel to his fellow Jews so they could see Jesus as their Messiah. He’s showing specifically where those Old Testament prophecies the Jews knew so well were actually pointing to Jesus.

That was one of Matthew’s great missions. He wanted to show the Jews how these prophecies fit Jesus. He pointed to Jesus over and over.

Teaching in parables:

Psalms 78:1-4: *1 Listen, O my people, to my instruction; incline your ears to the words of My mouth. 2 I will open my mouth in a parable; I will utter dark sayings of old, 3 which we have heard and known, and our fathers have told us. 4 We will not conceal them from their children, but tell to the generation to come the praises of the LORD, and His strength and His wondrous works that He has done.*



The prophecy fulfilled:

Matthew 13:34-35: *34 All these things Jesus spoke to the crowds in parables, and he did not speak to them without a parable. 35 This was to fulfill what was spoken through the prophet:*

(He then quotes from Psalm 78 we just read) *I will open my mouth in parables; I will utter things hidden since the foundation of the world.*

Jesus spoke the words God gave him to speak, often using parables.

However, teaching with parables was a standard method of Jewish teaching. Some might dismiss Matthew saying Jesus teaching in parables showed he fulfilled Psalms 78:1-4 as being weak evidence. This is an example of the Jewish perspective saying that Christians start with the New Testament and then back into the Old Testament to find anything they possibly can to apply to Jesus. Without an existing belief in the New Testament, Matthew saying this does not make it so.

We would agree if this is all we had. But we are taking this evidence in the context of all the others, not using just one scripture as proof. This is one small step in a massive amount of evidence of Jesus as the Messiah.

Jesus binding up the brokenhearted:

Isaiah 61:1-2: *1 The spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; 2 To proclaim the favorable year of the LORD and the day of vengeance of our God; to comfort all who mourn.*

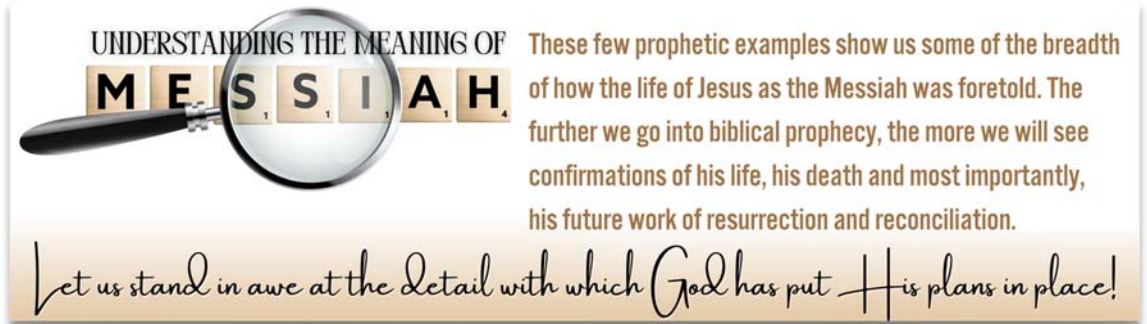


The prophecy fulfilled:

Luke 4:16-21: *16 And he came to Nazareth, where he had been brought up; and as was his custom, he entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to him. And he opened the book and found the place where it was written, 18 The spirit of the Lord is upon me, because He anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, 19 to proclaim the favorable year of the Lord. 20 And he closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, Today this scripture has been fulfilled in your hearing.*

Not only was this a fulfillment, but the perfect place for Jesus to stop reading. Why? Jesus did not read about the Day of Vengeance because it was not relevant to the timing of his first advent—it was a prophecy related to his second advent. He omitted the part of the prophecy which would have its application at some future time.

We guess you could go back to the Old Testament and pull a few statements out of context and say Jesus fulfilled them. You could “shoot the arrow first” and draw a bullseye around it. But there aren’t just a few statements. There are hundreds of examples, and many are those that couldn’t be staged, arranged after the fact or manipulated by Jesus to force them to come true. The evidence becomes overwhelming—there are just too many bullseyes.



It is so important to pause and consider the Scriptures as a whole. From beginning to end there is a singular message focused on Jesus and the work he does. It is focused on what he did at his first advent, what he does at his second advent and how the two are part of the same thing, the same messiahship, the same plan, the same reconciliation that needed to be bought first and put in place second. We will explore all this further in our next episode.

**So, how do we know Jesus is the promised Messiah?
For Rick, Jonathan, Julie and Christian Questions...
...Think about it!**

All scriptures cited are from the NASB1995 translation unless otherwise noted.



Next episode

Join us next week on December 26, 2023

Episode 1313: How Do We Know Jesus is the Promised Messiah? (Part II)



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Bonus Material and Study Questions

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Ep. 1311: What is the Biblical Process to Become Perfect? (Part III – Israel and Nations)

The perfecting of Israel as a nation and all other nations of the world

<https://christianquestions.com/current-events/1311-perfecting-nations/>

Ep. 969: Will God's Vengeance Squash Us Like Bugs?

What God's vengeance means - how it works and why it happens

<https://christianquestions.com/current-events/969-will-gods-vengeance-squash-us-like-bugs/>



Parents and Bible class teachers, continue your studies on this topic with this short, animated video for kids at ChristianQuestions.com/YouTube:

- **How do we know Jesus was the Messiah?** <https://youtu.be/Wu7vFaKTDag>

Examples of how the Old Testament word for Messiah is used and translated:

Messiah: Strong's Exhaustive Concordance #4899 *mashiyach*; from #4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah

The King James Version translates this word as “anointed” 37 times, “Messiah” 2 times

Brown-Driver-Briggs Hebrew and English Lexicon:

- 1) anointed, anointed one 1a) of the Messiah,
- Messianic prince 1b) of the king of Israel 1c) of the high priest of Israel
- 1d) of Cyrus 1e) of the patriarchs as anointed kings

All scriptures below from the King James Version:

1 Samuel 2:10: *The adversaries of the LORD shall be broken to pieces; out of heaven shall He thunder upon them: the LORD shall judge the ends of the earth; and He shall give strength unto his king, and exalt the horn of his **anointed** <4899>.*

1 Samuel 2:35: *And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house; and he shall walk before mine **anointed** <4899> for ever.*

1 Samuel 24:6: *And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S **anointed** <4899>, to stretch forth mine hand against him, seeing he is the **anointed** <4899> of the LORD.*

2 Samuel 22:51: *He is the tower of salvation for his king: and sheweth mercy to his **anointed** <4899>, unto David, and to his seed for evermore.*

2 Samuel 23:1: *Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the **anointed** <4899> of the God of Jacob, and the sweet psalmist of Israel, said...*

Psalms 18:50: *Great deliverance giveth he to his king; and sheweth mercy to his **anointed** <4899>, to David, and to his seed for evermore.*

Psalms 20:6: Now know I that the LORD saveth His *anointed* <4899>; he will hear him from his holy heaven with the saving strength of his right hand.

Psalms 28:8: The LORD is their strength, and He is the saving strength of His *anointed* <4899>.

Psalms 84:9: Behold, O God our shield, and look upon the face of thine *anointed* <4899>.

Psalms 89:51: Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine *anointed* <4899>.

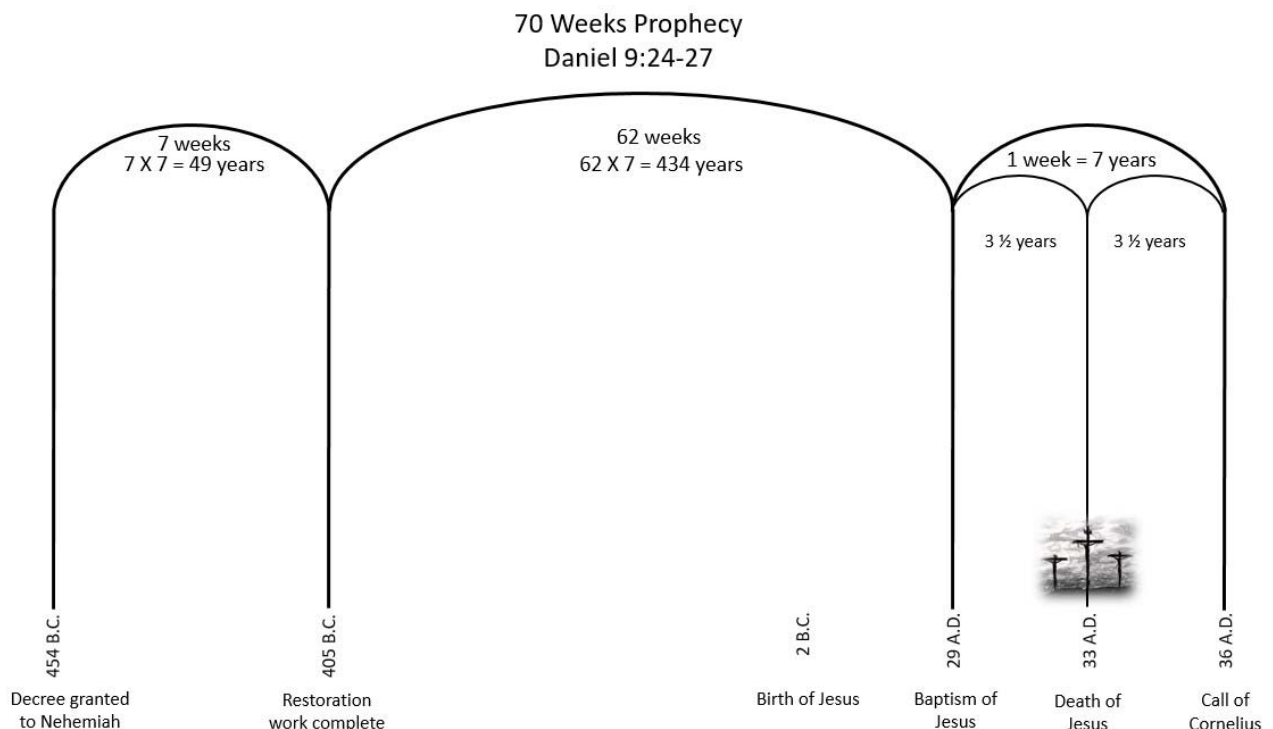
Psalms 105:15: Saying, Touch not mine *anointed* <4899>, and do my prophets no harm.

Psalms 132:10: For thy servant David's sake turn not away the face of Thine *anointed* <4899>.

Psalms 132:17: There will I make the horn of David to bud: I have ordained a lamp for Mine *anointed* <4899>.

Daniel 9:25: Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the *Messiah* <4899> the prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:26: And after threescore and two weeks shall *Messiah* <4899> be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.



Summary: Daniel's 70 weeks prophecy helps us to **calculate the date Jesus presented himself as the Messiah**. At the beginning of the 69th week when Jesus was baptized in the Jordan River, the holy spirit anointed our Lord. Here, Jesus became the Messiah (the "Anointed" or the "Christ"). This event occurred in early October of 29 AD. Jesus lived and taught for only **3-1/2 more years until he was crucified on Friday, April 3, (Nisan 14 in the Jewish Calendar) 33 AD**. During the last half of the 70th week, the gospel message went out exclusively to the Jews. Cornelius, the first Gentile convert, was probably baptized in 36 AD.

Discussion: Daniel 9:24-27:

24 "Seventy weeks (*symbolic weeks where a day equals a year or 490 years - see footnote ***) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins (*Jesus' sacrifice atones for sin*), and to make reconciliation for iniquity, and to bring in everlasting righteousness (*the opportunity to receive forgiveness either now or in Christ's kingdom*), and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to **build Jerusalem (454 BC)** unto the **Messiah** (*Messiah means "anointed."* *Jesus was anointed with the holy spirit*) the prince shall be seven weeks, and threescore (60 years) and two weeks (*Jesus was baptized and received the holy spirit at 69 weeks or 483 years - October, 29 AD*): the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall **Messiah be cut off** (*crucified*), but not for himself (*Jesus died to redeem mankind*): and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

27 And He shall confirm the covenant with many for one week: and in the midst (*middle*) of the week He shall cause the sacrifice and the oblation to **cease** (*the typical animal sacrifices of the Jewish nation were no longer acceptable to God once Jesus offered his life as the antitypical sacrifice*), and for the overspreading of abominations He shall make it desolate (*Jerusalem and the Jewish nation was destroyed in 70 AD by Rome*), even until the consummation, and that determined shall be poured upon the desolate.

**** There are two scriptures which directly teach that one prophetic day represents one actual year.**

1) Numbers 14:34 "After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise."

2) Ezekiel 4:6 "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee **each day for a year**."

Study QUESTIONS

Ep. 1312: How Do We Know Jesus is the Promised Messiah? See:  CQ.Rewind
(Part I) <https://christianquestions.com/current-events/1312-messiah/> 

1. What does “messiah” mean, as translated from the Hebrew word *mashiyach*? What were some examples of how this word is used in the Old Testament? How did the Jewish understanding of a Messiah influence their expectations of his coming? (Leviticus 4:3, 1 Samuel 24:6, 2 Samuel 22:51, Daniel 9:25-26)
2. What does “messiah” mean, as translated from the Greek word *Messias*? What two scriptures in the New Testament use this word?
3. What is the significance of the Samaritan woman’s understanding of the coming Messiah? (John 1:41, John 4:25)
4. What does “Christ” mean, as translated from the Greek word *Christos*? How does 1 Corinthians 12:26-27 introduce the idea of Christ extending beyond Jesus himself? How is *Christos* always translated in the New Testament?
5. What was the first biblical indication that God had a deliverance in mind for humankind?
6. How does Jacob’s blessing to his son Judah further the Jewish understanding of the qualities of a Messiah? (Genesis 3:14-15, Genesis 49:10)
7. How did Moses’ prophecy on Mt. Horeb increase Israel’s conception of a coming Messiah? Describe the mediation effort between Moses, God and Israel and how it pictured the future Messiah. (Deuteronomy 18:15-19, Exodus 20:18-21)
8. Taking the prophetic scriptures as a whole, what qualities do they illustrate regarding a Messiah? What did God say about the lineage of the Messiah? What are the upcoming events the Jews associate with a coming Messiah? Why don’t they believe Jesus is that Messiah? (Jeremiah 23:5-8, Isaiah 11:1, Zechariah 6:12-14, Ezekiel 37:24-25)
9. How do we answer the argument that Jesus could not be the Messiah because Jewish tribal affiliation goes through the male line, and therefore not through Mary? Why was it necessary for Jesus’ lineage through Mary to go through Nathan rather than Solomon? (Numbers 1:18, Genesis 3:15, 1 Chronicles 28:5-7,9)
10. What are some of the general differences in perspective between the Jewish and Christian views of Messiah’s second coming? How did Jesus’ death and the events of 70 AD fulfill the prophecy in Daniel 9:25-26?
11. Name some of the many prophecies regarding the Messiah in the Old Testament that were fulfilled by Jesus. How do these confirm our faith that Jesus is the promised Messiah? (Isaiah 7:14, Luke 1:26-31, Malachi 3:1, Luke 7:24-27, Psalms 2:7-8, Matthew 3:16-17, Isaiah 61:1-2, Luke 4:16-21)
12. Which of the proofs of Jesus’ messiahship discussed make the most sense to you? Were there any that surprised you?

Study QUESTIONS